UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor, 1880-1918)

John Haynes Holmes, *Editor in Chief*

Associate Editors

Francis Neilson Louis L. Mann Curtis W. Reese

Religious Fixations

Part II

By CLARENCE R. SKINNER

Items from a Traveler's Note-Book

IX

By JOHN HAYNES HOLMES

Religion, Not Theology, Is the Enemy

By THEODORE SCHROEDER

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME CIII. MONDAY, APRIL 8, 1929 NUMBER 6

SAN LUIS REY:

The Bridge Between Two Lands

(After Thornton Wilder)

I.

Is there a plan within the universe,
Or any pattern in a human life?
Is it by law or accident we live,
By will or chance we end our span of strife?
How can we justify the ways of God,
And prove that pain is destined for our good,
Declare each suffering life a perfect whole,
Pronounce each doubt a purpose understood?
Is nature deaf? Is God indifferent?
Or will He show the spring within the spring,
Explain why in His wisdom He decrees
That one be slave, another rule as king.

II.

Some say that to the gods we are as flies,
That boys destroy to pass a summer's day;
Some say a sparrow's feather does not fall,
Unless God's finger brushes it away.
When death o'ertakes the wicked and the good,
They say that pride and wealth are stricken low,
Humility is crowned with rich reward,
The meek inherit peace, the evil, woe.

III.

And some affirm God's answers lie concealed,
The great Perhaps in mist averts His eyes,
Though mortals madly lash themselves with whips
They cannot wring God's meaning from the skies.

IV.

But there are some who probe the mystery,
Who tear each cherished idol from their heart.
"It does not matter if our work shall last;
It is enough to work. This is our part.
We are content to play the loving nurse
And tend the sick who never can be well;
The priest who guards the altar without cease
Though no one comes to worship or rebel."

They speak of love to those who think they fail,
Who long believed they could not love and lose,
Who stand alone at last with nothing won,
Though no one dared their lightest whim refuse.
They say: "All, all of us, alike have failed;
We yearn for punishment, for penance dire;
But no mistake seems able to endure,
When love envelops it in purging fire."

V.

Not love so-named, with passion at its core,
Though many yield a lifetime to its sway;
It tells us less of love than children know;
Who mourn the dog they lost but yesterday.
Such love is thoughtful, generous in mood,
Gives birth to visions, poetry and skill,
But yet remains self-interest alone,
A sharp and strident voice of headstrong will.

For not till love has passed through servitude,
Through mockery, self-hatred and despair,
It takes its place among the loyalties,
Which teach the soul to suffer and forbear.

VI.

And what of those we mortals truly love:
The lad his lass, the mother and her brood,
The sire his son, the friend his trusted friend,
How shall we all from parting's grief be wooed?

All are remembered now, but we shall die,
And memory of them shall leave the earth;
We, too, shall for a little while be loved,
Then none will e'er recall our death or birth.
But still we know that love has been enough,
The love which needs no memory to live,
Whose every impulse journeys back in joy
Unto the love which taught itself to give.

Two lands are in this universe of God,
The land wherein the living come and go,
The land which is the domicile of death,
Where human souls in endless armies flow.
The bridge between these lands is built by love,
The sole survival when all else shall fail,
The only meaning in a world of pain,
Life's one eternal promise to prevail.

(RABBI) LOUIS I. NEWMAN.

San Francisco, California.

We are returning to our editorial duties after an absence of ten weeks. At this moment of writing, we have seen none of the issues of UNITY published while we were away, and therefore have no knowledge as to what our colleagues have been saying upon this page. But we have a lot of things in life to worry about, and this is not one of them! The editorial board of this paper is united not in the letter of any opinion, but in the spirit of all truth. If any one of our associates, or all of them together, said on any issue what we ourselves would not have said—so much the better! Thus was our principle of freedom vindicated anew. Our purpose here, therefore, in this note of home-coming, is not to comment upon anything that may have transpired in our absence, but simply to express the thanks we so deeply feel to all who have borne the laboring oars during the last ten weeks. UNITY, we have no doubt, has been freshened, strengthened, reinvigorated by this abundant infusion of new thought and spirit into its editorial columns. Perhaps

the paper has been so improved by this circumstance, that our readers will prefer its indefinite continuance. If so, the Editor will gladly disappear for another ten weeks, and still another ten weeks after that—always on condition, of course, that he be sent to some far part of the world which he has never seen. Failing this, we shall have to resume our familiar and much-loved duties, and discharge as best we can. So, with grateful salutations, we enter our sanctum, mount our chair, sharpen our pen, and set to work.

Our first duty is the high honor of announcing an addition to our staff of Foreign Representatives in the person of Dr. Hans Kohn, of Palestine. We met Dr. Kohn on the occasion of our visit to Jerusalem, where he is serving the Zionist cause as an important official of the organization known as Keren Hayesod. He was one of the first men whom we saw on our arrival in the Holy City, and the last to whom we said "farewell" on our departure. In many delightfully intimate contacts during our sojourn in the Near East, including a trip to Syria under his personal care and guidance, we found Dr. Kohn a man after our own heart. We were soon echoing the sentiment of an earlier visitor who had declared that it was worth crossing half the globe to Jerusalem, if only for the joy of knowing Hans Kohn! An accomplished scholar, a marvellous linguist, a philosophical Socialist, a thorough-going pacifist, Dr. Kohn has written and taught in many fields, and is the author of important articles, pamphlets, and books. His latest volume, published last year in Germany, soon to be published in this country by Harcourt, Brace & Company, is an authoritative work on the history of nationalism in the East. (This book will be reviewed in due course in our literature columns.) A big, genial, hearty soul, learned in the lore of high thought and pure idealism in all ages and civilizations, possessed of broad understanding and deep sympathies, seeing with single eye those sweeping political and economic changes which are basic to all enduring reform, yet willing to purchase no one of these changes by methods of force and violence, Dr. Kohn's one passion is the use of intelligence and goodwill in the work which must be done for human brotherhood. His concern for Zionism soars high above the plane of practical and immediate ends to those serene heights of spiritual vision where dwelt the prophets as the true exemplars of the Jewish race. Hans Kohn is obviously "one of our kind." He honors us by his presence on our staff, as he will immeasurably strengthen us by his writings for our columns. We give him cordial welcome to the editorial fellowship of UNITY, and ask our readers to be watchful for his forthcoming articles.

Our first impression upon our return to America, is that of amazement at the great events which have happened while we were away, and of alarm that such events could have transpired without our accompanying comment of commendation or condemnation. It is something of an experience to discover that the history of the nation and of the world can go right on, whether one's opinions of the same are registered or not. We are tempted to suggest that every editor be sent far away from his desk at least one month in every year, that he may learn what a fly upon the chariot-wheel of time he really is. Yes, while we were here neither to see nor say, the Briand-Kellogg Treaty for the Outlawry of War was ratified by a unanimous vote (failing only one) in the U. S. Senate, and by similar votes in other national legislative bodies throughout the world. The greatest project for peace that the world has ever seen, has thus received the solemn sanction of mankind! Such sanction by the United States was regrettably weakened by the passage of the cruiser bill; but there is still hope that this may be diplomatically used not as an incentive to naval competition but as an occasion for naval disarmament. Italy and the Vatican startled the world and one another by signing an agreement which set up the papacy as an independent political power; and thus ended the long dispute over temporal sovereignty precipitated by the events of 1870. One of Mussolini's most audacious *coups!* A new body of experts assembled to reconsider the German reparations question, and thus to try once more to solve the unsolvable. The King of Jugo-Slavia got rid of his bothersome constitution, and added one more dictatorship to that European galaxy of which Italy, Spain and Poland are such conspicuous members. President Coolidge was succeeded in the White House by President Hoover, who began his administration by the appointment of the weakest cabinet that America has known in more than fifty years. Thus has the world wagged on along the path of fate!

The report of the Italian commission of inquiry on the Nobile expedition to the north pole is a surprise only from the standpoint of one's pre-existing doubts that a Fascist commission could condemn anything that the Fascists themselves had done. In this case, however, it was simply impossible to escape the facts. It needed no commission of inquiry to uncover Nobile's disgrace. This was as dark and all-encompassing as an arctic night, as cold and cruel as the pole itself. We remember that we were taken roundly to task by some of our readers for denouncing Nobile in these columns, when, as we were told, we knew nothing authoritative about the case. But one does not have to bathe in the whole ocean to know that its waters are salt; one bucketful of water from a pier-end is enough. So, when Gen. Nobile allowed himself to be

saved first by the rescuing expedition, leaving behind on the ice men weaker and sicker than himself, the whole truth was instantly revealed. And we spoke out! Now comes the official commission, after months of solemn inquiry, to declare what had to be declared —that Nobile's incompetence was responsible for the loss of the "Italia," and his cowardice responsible for the abandonment of his men. The General has appropriately resigned from the army, and thus retired to the obscurity from which he should never have emerged. But now that justice has been done, mercy must have its place. Nobile is not only to be condemned; he is also to be pitied and understood. For, whatever his own egregious faults and failings, he was yet fundamentally the victim of an incompetence greater than his own. Behind Nobile, in other words, stands the Fascist government which despatched him and his comrades on a useless expedition, improperly prepared, and prompted by no nobler purpose than sheer bravado. Mussolini wanted one more feather in his cap—one more "glory" to boast and prate about. Right here, in this wind-blown demagogue, is the real responsibility for the "Italia." One suspects that the commission of inquiry was glad to denounce Nobile if only to protect Mussolini.

It is amusing to see the astigmatism, indeed the blindness, which affects many of our otherwise clear-visioned citizens when they look at the Prohibition question. A beautiful case in point is seen in the February issue of the *American Mercury*, in an article on the automobile traffic problem by Mr. Raymond L. Tompkins. Discussing the incredible congestion in the down-town districts of our great cities, Mr. Tompkins puts his finger flat on the central difficulty in the matter of "parking." Nothing has been accomplished by restricting the parking privilege, says our author; sooner or later we must abolish parking in the down-town streets, as they have done in Chicago, and then we shall get somewhere. And the reason is that the restriction policy simply will not work! "One thing seems to be certain about it," says Mr. Tompkins, "that the public pays no more attention to restrictive laws short of complete abolition of the privilege than it does to Prohibition." If ever there was a case of muddy vision, this is it. For why do we have Prohibition today? For the same reason that, sooner or later, we are going to have prohibition of automobile parking in down-town streets. Because every attempt to establish and enforce *restrictive* measures was found to be a failure! Every chance was given to the liquor interests in the old days to live up to the policy of sales restriction, just as every chance is now being given to automobilists to live up to the policy of parking restriction. But the liquor interests simply would not play the game. They paid "no more attention to restrictive laws short of complete abolition" than the automobile public is now paying to the same laws governing parking. The result was "complete abolition," or Prohibition—the very thing which Mr. Tompkins is now urging for the solution of the traffic problem. Prohibition came in this country not because fanatics wanted it, but because lawless liquor interests forced it. And Prohibition is going to stay for the same reason. Prohibition, even at its worst, is the only way of handling the problem at all.

Marshal Foch, dead on March 20th last, was a great soldier—probably one of the greatest soldiers of all time. He mastered the art of arms—long before the War, his writings on the subject were the classic text-books in his own and other countries. Then, when he came to apply his teachings, he did this with a skill, a courage, an *élan*, which makes one of the most triumphant chapters of military history. We know of nothing more thrilling in all the annals of war than his message to Joffre in the first battle of the Marne—"My right is crushed, my left is retreating; I am attacking with my center." Such a leader is worthy of burial in the tomb of Napoleon! But if Foch was a great soldier, he was not a great man. In the supreme crisis of his career, he failed as miserably as, in the supreme crises of the battle, he succeeded gloriously. Thus, when the Germans, after four years of such heroic fighting as had paralyzed the world, came to him at last defeated and beaten to the ground, Foch received them with insult and contumely. Not one trace of the magnanimity which Grant bestowed upon Lee at Appomattox, was shown by the French marshal on this occasion. Like the barbarian chiefs in Rome, he cast his sword into the balance, and exacted the last full measure of revenge. Again, when the War was followed by the settlement of Europe, Foch arrayed himself with the petty and brutal souls who demanded that Germany be crushed and utterly destroyed. More influential than any other man in France, clothed with responsibility for the life and death of millions of innocent men, women and children in the conquered land, Foch showed not one trace of mercy. Hard as the steel with which he fought, he asked only for the blood of the conquered. The New York *World* puts it mildly when it says—

> Foch no more excelled as a statesman than has many another great leader in the field. For a time he was military dictator of Europe, and it was not to his credit that his ideas came into sharp collision with those who pointed out the true road to peace and reconstruction.

But perhaps we blame the Marshal too severely. He was a soldier—and it is not a soldier's business to be either just nor generous.

Religious Fixations

PART II—*Power of Religious Emotion*

It must be remembered that religion is largely a matter of emotional experience. We may have ideas about religion which become our theology; and we may have actions which flow from our religion which form conduct; but religion is composed for the major part of such emotional experiences as awe, reverence, fear, ecstasy, love, and a mystic sense of our unity with the universal. These, like all other emotions, are comparatively simple, stable, elemental and primitive. Ideas are relatively complex, unstable, and are later in development. It is thus clearly seen why religious experiences should be more frequently fixated than those experiences in which the purely intellectual elements are predominant.

In children the emotional responses are evoked long before the ideational processes are fully developed, and so their religious impressions are fundamentally not those springing from rational concepts, but are rather those arising from fear, joy, or wonder, and all modern psychologists agree that the early emotional conditioning of children is far more important in forming character than is popularly realized. As one writer has put it, these early impulses and emotional associations "are buried, but they are buried alive"; and no one can tell to what extent they may rise within us at critical moments in later life to either impel us to irrational and immature action, or inhibit us from normal behavior, or of course, to account for an untold amount of good.

And in studying the fixations of religion, we must not think exclusively in terms of a modern, scientifically organized and pedagogically progressive school of religious education, which is almost a new thing under the sun, but rather of the masses to whom such an institution is wholly unknown. We must think of ignorant people among Hindus, Mohammedans, Confucianists and Shintoists. Of primitive Australians, Africans and South American Indians, and of the negroes and whites of our own more backward sections. A careful study of religious experiences among such peoples will reveal the predominance of strong emotional situations, often dramatized with impressive costume, accompanied by weird music, and acted under circumstances calculated to make a tremendously strong appeal. The emotional drive of religion, especially in early times and among less progressive people, is evidenced by such phenomena as asceticism, monasticism, sacrifice, penitence, self-torture, and willing death.

As a concrete example take Voodoo, still practiced by many Negro people. It is a mixture of magic and religion which almost paralyzes with fear or makes mad with ecstasy. The following passage, taken from a recent work on the subject gives some faint inkling into the tremendous impression the rites must make upon the immature, when it is realized that the writer is a seasoned traveller accustomed to foreign and primitive social life:

> The wailing chant, the throbbing drums, the miraculous aliveness of their own belief in wonders to be manifested; the unearthly quality of the great, pale, moon-flooded mountain slopes that towered to the stars, the ghastly ravines and gorges that dropped down to blackness; the red-flickering torches close at hand—all this I remember now as a sort of dream, still more vivid, after a year had passed, than most waking memories. Yet if I should chance to live for twenty years longer, that general memory picture may fade gradually. But there is one small thing tangled in with this, acid-etched so deeply that it will leave some lines, I think, when my brain lies rotting. It was simple; yet I find it almost impossible to tell. It was the sound of the terrorized, shrill bleating of the white he-goats, tethered out there in the shadows, as it pierced through yet was always dominated, sometimes drowned, by the symphonic female howling choral of the women. It caused something that was elemental male in me, something deeper than anything that the word sex usually defines, to shiver in the grip of an answering terror. Nor had this any remote connection with the fact that I, a white man, knelt there among these swaying blacks who would presently become blood-frenzied. They were my friends. It was a terror of something blacker and more implacable than they—a terror of the dark, all-engulfing womb.‡

Another example is the common practice of sacrifice of animals or of human beings which has been commonly associated with religious practices. The emotional shock of such rites upon the young is incalculable. Picture the drama being enacted in the dark, with weird music by tom-toms, and incantations calculated to lash the observers into frenzy. Or, again, the practices of certain Mohammedans on the anniversary of Hazan and Hazein, when zealots parade the streets gashing their scalps and breasts with knives until they are covered with streaming blood. Imagine crucifixions, burning of the dead, whirling Dervishes, snake dances, and innumerable other characteristics of like type, and it will be easy to see how religious experience might produce powerful complexes. First, then, we may trace much of the persistence of religious impressions to the fact that they evoke powerful emotional responses at an early age, and thus leave indelible influences which no rationalizing can ever quite obliterate.

Take, as an example, the impressions which children frequently receive from teaching about God, Hell, Angels, and Heaven.

God is frequently, even to-day in supposedly enlightened countries, pictured as a great detective with an all-seeing eye always searching out evil doers. Parents, at their wit's end to correct faults in their children, still use this device of a watching God to restrain them from their mischief-making. The dark

‡"The Magic Island." W. C. Seabrook. Harcourt Brace & Co. 1929. Page 37.

is no hiding place from God, for even the night is made light around the child who is bent upon some sinful deed.

While it is possible for normal, intelligent, mature persons to smile at this infantile concept, we must not for a moment underestimate the terrific impression that it makes in many children's lives. The fear that it arouses is sometimes intense, causing the very Heavens to be peopled with rolling, staring eye-balls fastened upon one pitifully small child, as he trundles off to bed. This fear reaction may be so powerful as to cause a fixation in the immature mind, and regardless of what might be said in later years, this association of image and emotion would always prevent a thoroughly reasonable and normal working concept of God.

If any person about to enter a vocation, such as business or profession, were ever conditioned by such powerful emotional distortions as we frequently make religious persons go through, there would be few normal workers in the world. We should expect fixations and neuroticism to be the rule rather than the exception. It is not strange, then, that in the realms of religious experience, we have so many distorted ideas and neurotic fear complexes.

Take another familiar and important example,—Hell. A most illuminating instance of fixation upon Hell happens to have come within the personal knowledge of the writer, and is all the more interesting and significant because the subject has been for many years a preacher in the Universalist denomination. He was ill for a long time and finally had to submit to an operation which took heavy toll of his strength. In his weakened condition, fear took hold of his imagination, as so often is the case when the vitality is lowered, and he began to have an overwhelming and entirely irrational fear of Hell. A fellow Universalist minister was calling upon him one day, when the sufferer began pacing the floor in obvious distress. His friend admonished him with good counsel which had little effect, so he finally asked: "Well, what is the fundamental trouble? There is something you are hiding from me. Tell me the whole truth so that I can help you." And after pacing the floor a while longer, he replied in a shamed voice, "I'm afraid!" To which his friend replied, "Afraid of what?" And finally the truth came out. "Afraid of Hell."

Here was a Universalist minister approximately fifty years of age, who, as far as he knew had long since outgrown his boyhood's grim and solemn theology, suddenly falling back into an almost infantile experience. And the fear had such power over him as to make him utterly wretched in both body and mind. Argument was of little avail. The emotional experience of his childhood had sunk so deep into his subconscious mental processes that reason was almost powerless against it.

And if such fears had haunted the background of the life of a man who had taken his intellectual stand against them, how much more potent will they be in the lives of millions of persons who have never even faced such fears and wrestled with them? Everything that modern analytic psychology teaches, makes us see more clearly than ever before the importance of these childhood emotions, and we can understand better than ever before how they cause religious fixations in even the most intellectual types of men and women.

Other examples of childish fixations may be found in pictures of Heaven which is still a "golden city" with pearly gates to multitudes despite the fact that they may be otherwise reasonable persons, matured and normal in every other sphere of life but the religious. And the use of fetishes, images, protective amulets, and other devices of like character further illustrate the point.

The psychology of fixation explains the persistence of religious superstition among people, despite the progress of science, education, the newspaper and the spread of information through such instrumentalities as the radio. While it does not always reach a stage of sufficient abnormality to produce a positive neurosis, it can certainly prevent the complete functioning of the individual as a thoroughly integrated personality in harmony with his modern environment; and it not infrequently does become a serious neurotic problem causing suffering on the part of the subject and a dangerous influence in society.

CLARENCE R. SKINNER.

(*To be continued*)

Jottings

The Russian Soviet Republic has launched this year two ships, which are named respectively "Sacco" and "Vanzetti." Thus, does this famous case live on! Was there ever anything quite like it?

We have no sympathy for militarism in any form, but we resent criticism of the French people for their great and ceremonious burial of Marshal Foch. This ceremony was a stupendous affair—but remember that the last ceremony of the kind was the funeral of Victor Hugo.

Now that the place has been uncovered where alleged Soviet documents are manufactured, one

wonders what the Baldwin government will do to win the coming election in England. The last election they won by purchasing the famous Zinovieff forgery, and palming it off on the excited electorate at the last moment. What's the next trick?

The difference between Rivera of Spain and Mussolini of Italy is an interesting study in personality. Both men have the same motives, the same methods, and the same purposes. The difference between them is the difference between strength and weakness. There is something magnificent about Mussolini because his ability matches his audacity. Like Napoleon, he plays the part! Rivera, *per contra,* is contemptible because he falters and palters in whatever he tries to do. Always in trouble because of his own ineptitude, he survives only because surrounded by men still weaker than himself.

Water sooner or later finds its level. So do men! Calvin Coolidge has found his in leaving the presidential office to write articles for the *Ladies Home Journal.*

Harry Emerson Fosdick, Howard Melish, Bishop McConnell, Jesse H. Holmes, S. Parkes Cadman, Stephen S. Wise, all belong to different churches. What is denominationalism, or any kind of religious separatism, worth, when confronted by such a unity of the spirit as is suggested by these names?

J. H. H.

Items from a Traveler's Note-Book

IX

Shrines Ancient and Modern

We awoke in Damascus, to discover snow falling on wet and slimy streets. The snows on the mountains, which had closed our roads to Baalbeck and Beirut, were come down to the city to remind us that it was winter! But snow could not live in this oasis city, and therefore it disappeared almost sooner than it fell. But it was dangerous weather, and we lost no time in starting our automobile southward to Palestine again.

Safed—and "the Lion"

Our destination this day was Safed, an ancient Jewish town, lost in the mountains above the Sea of Galilee, the same today as in the Middle Ages, or earlier in the creative days of Talmud lore. It is mentioned by Flavius Josephus, and must have existed as early at least as 200 A. D. How much farther back the old town goes, nobody has any idea. For centuries Safed was the center of Jewish learning and piety in Palestine. In the eyes of Jews throughout the world, it was greater even than Jerusalem. From here now came the law and lore of Israel. Great teachers gathered in this town as in a university; students came from far and near to sit at the feet of these learned men; and by the light thus kindled all the realms of the Diaspora were illumined. The climax of Safed's glory came in the sixteenth century when flourished the famous Rabbi Isaac Lurya ha-Ari, known popularly as "The Lion." He was the founder and leader of the great mystical movement in Judaism, associated with the famous cabalistic practises of the Chasidic Jews. This movement had a two-fold significance. On the one hand, it was a reaction against and an attack upon the extreme intellectualism of the Jews in their exclusive study of the Law. On the other hand, it was a democratic uprising of the people against the pretensions of the rabbis and scholars generally to a monopoly of piety and virtue. Not in learning, said these mystics, but in the inner spiritual experiences of each humble but devoted soul, lies the way of salvation. In Rabbi Lurya this movement found its inspired teacher and exemplar, and in Safed, the home of "the Lion," its seat of authority and center of influence. From this new Sinai went forth this new Law of inner sanctity. Around this new Moses of the spirit gathered disciples of every clime, and Safed became a very "holy of holies." Long after "the Lion's" death, Safed held its position of peculiar primacy in Israel—and might have held it to this day, had it not been for the great earthquake of 1800. The terrible devastation wrought by this visitation frightened the emotional inhabitants into the conviction that God had punished them for preferring Safed to his own holy city, Jerusalem. Immediately there began an exodus to this latter city, which has continued to this day. Safed is a dying community. Its forty-six synagogues, of which no less than twenty-eight lie idle and empty, are a monument at once to its ancient glory and its present fall. Only three thousand persons remain, Arabs and Jews together. Both groups are miserably poor, the Jews kept alive only by the pious offerings of the faithful the world around. Orthodox of the orthodox, wearing the garb and practicing the habits of former times, living in low stone houses which have not changed in a thousand years, these Jews are like a ghetto community of the Middle Ages suddenly come to light. The men with their round caps and long beards, the women clustered at evening with their water jars about the running springs, the children bowing and swaying in their schools as they chant the Torah, the Sabbath unbroken by the turning of a wheel or the lifting of a stone, the synagogues with their absorbed, silent and venerable students of the Book, all testify to a world forgotten and to an age gone by. Where in Palestine, or in the world, is there a place like this?

Up from the Lake of Galilee we climbed, to reach this ancient town, 3,000 feet above the sea. Behind us shone the lake, with the dark mountains beyond, just as Jesus must have seen them many a time when he fled into the hills for rest and prayer. Before us ran the narrow road, a mere shelf between the looming cliffs upon the one side and the precipitous ravines upon the other. It was as though our automobile were

an aeroplane, so swiftly did it sweep through the defiles and mount aloft to the towering crests. At last, and suddenly, as we flew around the side of the mountain, we saw Safed lying in a cup-like hollow beneath us, and spilling over the farther side into the distant valley. We sped by a shepherd waving his staff protectingly over his huddled flocks; dipped into the hollow, like a swooping bird; moved rapidly up the main street between the old, one-storied, dirt-roofed houses, and stopped before the inn amid an excited crowd of bearded, hawk-faced, swarthy Jews who darkened every window of the car with peering faces. It was winter, and no tourists had been in Safed for a long time!

Our first business was with our host, a handsome, dignified, hospitable man of early middle-age, with beard, skull-cap, and long frock coat. Would we have a meat dinner, or a milk dinner? We could have either, for we were the only guests and all the resources of the house were at our disposal. But we could not have both, or any mixture of the two, for the laws of the Jews forbade. Not even the same plates and eating utensils could be used for these two kinds of meals, for such confusion was impiety. So we chose a meat dinner and a milk breakfast. And I duly observed that all the equipment of the table was different for the two repasts.

Our dinner ordered, and the hour being late, we took guide and went into the town. What a plunge it was into the past! We moved along main streets too narrow for a loaded camel to pass. We passed down side streets which were mere flights of rude stone steps from level to level. We peered into homes which were single rooms crowded with parents and children. We entered a school, and were met by two venerable men, clad in noble flowing robes, who were just dismissing a clamorous crowd of boys whom a moment before we had heard chanting the verses of the ancient lore. We looked into synagogue after synagogue, all of them small, most of them empty, the relics of the mighty days gone by. Torrential rains had made the streets muddy and unclean. The drains running through the middle of the streets were open and "smelly." From the dark, damp, unventilated houses came noisome odors. But as we reached the far edges of the town, we saw distant hills and lofty skies—a panorama of earth and heaven so beautiful as to grip the throat with tears. Did the people ever come out of their ancient hovels to gaze upon these mountains? Did these bearded men ever look up from their Talmud long enough to watch the sunset dying in these western summits?

I pondered such questions as we were asked to turn away from these glories of the land to the hoarded glories of the builded town. In the heart of Safed was a "holy of holies"—the synagogue and house of Rabbi Isaac Lurya ha-Ari, "the Lion." The synagogue was much like the others we had seen, but we were ushered in as to a shrine. From a guarded cupboard, by reverent hands, the silver decorations of the sacred scroll, used by "the Lion" himself, were lifted down and exhibited to each one of us. Then we were taken into the house where the great teacher had lived. In the central room, on the eastern wall, was a small aperture. This aperture admitted to a cell-like chamber, scarcely four feet square, which had neither door nor window. Here in silence and alone, in darkness lit only by a lighted candle, day and night together for years, "the Lion" read his scripture and meditated upon its wisdom. Here he tortured his flesh with ascetic exercises, and moved himself to ecstatic visions of the inner spirit. Buried in the depths of cold stone walls, cut off from air and light and human intercourse, it was a living tomb in which a great soul had immured itself for years. "Was 'the Lion' buried here," I asked. No, not here! But quickly we were led back into the outer air, and shown far down in the valley a cemetery, and there beneath the tallest monument reposed the body of the great man.

It was dark now. The day in Palestine is followed immediately by the night, without dusk or twilight. We threaded hurriedly the narrow streets, for it was cold as well as dark. We passed the windows of a dimly lightly synagogue, and I went in. The place was dark, save at the farther end, where hung an oil lamp. In this pool of light, there sat a group of aged men. Their long beards swept their breasts; their keen eyes fixed themselves upon the huge tomes which they were reading; their faces, gaunt with hunger and quick intelligence, were lit in silhouette by the hanging flame. One man with burning eyes was expounding the sacred text—the others were nodding in assent, or listening with an intentness that was painful. It was like a Rembrandt canvas! I stood silently among these men. Save for a whispered "Shalom," they noticed me not at all. After a little time, I turned away and as I passed the door saw a strange figure—a young man with hanging ear-locks, bent shoulders, and eager, questing eyes, leaning forward upon a desk, and reading, as by the light of his inner spirit of devotion, the darkened text before him. He was too young to be received among the elders. But with him, as with them, the law was the life of men, and he was preparing himself for the august succession. I bowed to him and went out into the cold, wet night. The spirit of "the Lion" was living on!

Haifa—and the Bahaists

The night in Safed was one of the coldest I have ever known. It was a cold from which there was no escape. It sat with us after dinner, as we huddled about a small brazier and held our hands over the glowing ashes. It crawled in under the bed-clothes, and slept with us through the dark hours. In the morning we ate breakfast wrapped in every coat and sweater we had with us, our frosted breaths steaming the air about us. I wondered how the people in the town endured such nights as these in their cavernous houses. Fortunately the winter season is as short in Palestine as in California.

By eight o'clock we were speeding down the mountain highway to our next stop, Haifa. This city is the port of Palestine, now a dangerously open roadstead where ships can land only in small boats and in good weather, but soon to be made by extensive building operations the finest harbor on this Mediterranean coast. I was coming here to examine this project, and visualize the fleets of ships which would be floating in years to come upon these waters. I wanted also to see the Technicum, the famous institute of technology and preparatory school, founded years ago by the Germans and now the property of the Zionists. But most I wanted to see in this place the head of the world-wide Bahaist movement, Chewky

Rabany, and make my pilgrimage to the graves of the immortal prophets of this noble faith. This was my desire on behalf of American friends, and in expression of my own devout reverence for this great inclusive religion of our time.

Our first view of Haifa was from Mt. Carmel, where Elijah in the ancient day confounded the prophets of Baal. What a place from which to summon the witness of Jehovah! On the left, the dazzling blue of the Mediterranean; on the right, the wide curve of the beach sweeping to the walls of Acre; in front the bay, with one great ship and numerous smaller craft peacefully at anchor; below, like a tumbling water-fall, the white stone houses of the town; and just in the center, like a lovely gem, the garden in which reposed the bodies of the honored Bahaist dead.

We visited this garden the next morning, after a special audience with the head of the Bahaist church. In the center towered the cluster of noble cypresses, beneath whose grateful shade the venerable Abdul Baha sought quiet and refreshment. Around these trees, winding from terrace to terrace, and lined with giant hedges of geraniums, were paths, paved with broken fragments of red tile, which tempted the feet to meditative wandering. Rose bushes, gorgeous with blossoms a few weeks hence, broke frequently the stretches of fresh, deep-rooted grass. On the lowest terrace, facing a straight avenue which shot down, and then on like an arrow, to the sea, was the granite mausoleum. We removed our shoes, in accordance with Arab custom, and stepped into the large room, dimly lighted through stained windows, in which lay the body of Abdul Baha. I remembered him as the wise and gentle sage with whom I had talked on his last visit to America. Now his noble face was still in death beneath this richly inscribed drapery upon the floor! We stood shoeless upon rugs so soft and heavy as to be warm to the feet. We saw silver vases laden with flowers standing like candles about the grave. A great peace lay upon the place. I had never seen a tomb so beautiful! After long moments of reverent salutation, we moved away, and entered a second room where lay the body of the Bab. This great forerunner of the faith, martyred in the awful persecutions of the early days, for years had had no rest. His body had been snatched secretly from place to place by loyal disciples, hidden wherever a moment's security could be won. But here at last it had found peace, and therewith itself had become a shrine. In this room, as in the other, were the rugs, the vases and the flowers. This dauntless hero of the spirit was not without his great reward!

Baha O'Llah, the third of the great trinity of Bahaist leaders, was buried across the bay in Acre. In the afternoon, under the escort of a counsin of Chewky Rabany, also grandson of Abdul Baha, we started for this ancient city. Our way led us first along the hard, clean beach of sand which stretched across the roadstead. It had been storming, and the waves were running high and breaking in wild cascades of foam. Fishermen were busy, as high winds and dark skies drove in the fish. Some were launching their huge boats through the breakers; others, far out upon the waves, were dragging their heavy nets along the deep; still others had landed and were laboriously hauling their catch to the shore. At intervals among the fishers walked long caravans of camels, each patient beast contrasting strangely with the background of sea and sky. Far ahead loomed the ancient city, its ridge of close-packed houses surmounted by the huge bulk of the mighty citadel and a minaret so graceful as to suggest a dream of paradise. Here, in this bay, had floated long ago the fleets of the Phoenicians. Later ages saw the ships of Genoese, Venetians and Pisans, for Acre was a great port. Paul came to this city, and stayed a day. Richard Coeur de Lion landed here with his mailed warriors of the third Crusade, and defeated Saladin in one of the fiercest sieges of the time. Napoleon six hundred years later was not so happy, for against this citadel his artillery beat in vain, and his dream of an Eastern empire faded away forever.

We went to the citadel, incidentally to see this relic of the Crusaders, primarily to visit the prison cell where Baha D'Llah had been held captive through so many awful years by his persecutors. As we mounted the huge walls, twenty feet thick, we heard the muezzin chant his call to prayer from the nearby mosque. The Moslem ruled this battleground today. Our escort was influential and tried hard, but we did not see Baha O'Llah's cell. For the citadel is still a prison—we saw the striped convicts in the yard!—and visitors could not be admitted. We sought consolation in walking the corridors where centuries before the mailed feet of knights and squires had noisily trod, and in visiting the astounding subterranean church built by the Crusaders *beneath* the citadel. It had been filled up with dirt and rubbish long ago by the Saracens. We stood on the *top* of this mass of dirt and touched the capitals of the huge pillars which supported the groined roof just above our heads. Very soon now the church would be excavated and its grandeurs brought to light. Meanwhile, we had had this curious experience of entering the edifice from above instead of from below.

Another fifteen minutes, and we were in the Bahaist garden where lay the remains of Baha O'Llah. Huge cypresses and palms were close about; the same red-tiled walks threaded their way through luxurious grass and flowers. A strange peace again dropped down upon us from the encompassing atmosphere of beauty. With eager reverence we once more removed our shoes, and stepped into the sacred presence of the prophet's tomb. Was it because this great man reposed alone that I was so deeply touched? Or was it because a sense of the man's greatness came sweeping suddenly upon me? Baha O'Llah was not only the supreme genius of the Bahaist movement; he was without question one of the supreme spiritual geniuses of history. There have been few in any age to compare with him in point of insight, vision, lofty thought and noble speech. I felt this as I stood within this quiet place. Were it possible to stand by the grave of Jesus, I felt I should be moved in this same way. Here, appropriately, was not darkness, but light; not gloom, but glory. These prophets' shrines are truly among the sacred spots of earth.

JOHN HAYNES HOLMES.

Haifa, Palestine.

Religion, Not Theology, Is the Enemy

I invite you to consider the difference of mental attitude and activity, toward religious problems and the related social problems, which we will manifest, when we are influenced by some modern psychologic considerations. These will be suggested as a part of the process of intellectual evolution, which among other things involves progressively refining distinctions. Here will be stressed the modern distinction between religion and theology.

Up to the time when White published his "Warfare of Science with Theology," the blurred vision of practically all people made them unconsciously assume the identity of religion and theology. Thomas Paine had said: "I believe in one God and no more." With all the vehemence of a moral crusader he defended his God against libels upon him that had been committed by the authors of the Bible. Paine was simply the hyper-fervid protagonist of an unorthodox religious cult. As such he was very blind upon three aspects of the problem with which he had chosen to deal. (1) He did not see that in his own very intense, subjectively determined opposition to the Bible, he was using all of the extravagant emotionalism which had made of orthodox religion such a deplorable social menace. (2) Paine did not see that in his own moral indignation he was unconsciously using one part of conflicting trends in Christian morality, and seeking therewith to discredit other biblical "moral" examples. With better insight he would have seen that all super-natural sanctions and emotional valuations of moral dogmas need to be outgrown, even his own. (3) These two propositions already involve the third, which is his failure to distinguish between religion, as a psychologic fact, and theology and morals as a more or less immature attempt to declare or rationalize the subjective necessities of a badly disrupted emotional life. Even Paine was a mere unorthodox sectarian religionist.

Later came John W. Draper's "History of the Conflict Between Religion and Science." He was concerned with liberating cultural expansion, and promoting a stabilized political evolution. Draper's method was that of a historian, and for him the issue was a political one. For him the remedy of our social ills seems to have been considered as a return to religion in its "primitive purity." That a possible distinction might be made between the psychologic aspect of religiosity and its explanatory metaphysics or theology was as far as possible from his consciousness. Accordingly he treated religion and theology in the hopelessly confused identity, while concerning himself with the political aspects of institutionalized religion.

Andrew D. White in his "Warfare of Science with Theology" was the first historian to declare a distinction between religion and theology. In the introduction to his book he makes his purpose quite clear. He says:

> Medieval conceptions of Christianity * * * are a most serious barrier to religion and morals. * * *Behind this barrier [of medieval theology] *, the flood is rapidly rising * * * creates a danger—danger of a sudden breaking away, distressing and calamitous, sweeping before it not only outgrown creeds and noxious dogmas, but cherished principles and ideals, and even wrenching out *most precious religious and moral foundations* of the whole social and political fabric. My hope is to aid * * * the gradual and healthful dissolving away of this mass of unreason that this stream of "religion pure and undefiled" may flow on broad and clear a blessing to humanity.

He believed that scientific investigation invariably resulted in the highest good both of religion and of science.

There are even in our time very many persons who imagine themselves to be opponents of all religion, who sing the praises of Paine, Draper and White as if these were of their party. Paine and White certainly were but religious sectarians, who like all founders of new sects, are merely seeking to establish "true religion" and the "true God" in lieu of some different conception of religion and a different formulation of theology, which are declared to be "false." The mistake of Paine, Draper, White, and a host of other antagonists of institutionalized orthodoxy lies in the fact that they make their attack upon the basis of the outward and visible manifestations of religiosity, with little or no understanding of the difference between these objective manifestations or symptoms of the religious temperament, and the subjective aspects of its differential essence.

On the contrary, I regard religion as a psychologic experience, and as such something essentially distinct from its explanatory theology. The latter, I consider quite harmless. The religious experience, and the extravagant emotional valuations that are attached to its implicit infantile psychologic urges, and the immature intellectual methods which it glorifies, sanctifies, and perpetuates, are the real menace to the better mental hygiene and to social progress, both of which depend upon the maturing of our intellectual methods. This then is my thesis.

Before the time of Draper and White, only a few mystics had vainly protested that religion was not a matter of ceremony or creed, but a matter of "heart," that is a matter of the inner experience of God. In vain had even Jonathan Edwards told us that those who have doctrinal knowledge only are not engaged in the business of religion. Modern analytical psychology has definitely come to make a distinction between our profession and the varied mental content which is symbolized for different persons, even when professing the same creeds. Under such conditions, the word "religion" has come to symbolize for some of us, a part of those mental states which find self-explanation, and rationalization in terms of theologic dogma, or religious morals and of ceremonial propitiation. So far then some modern psychologists have come to a partial agreement with the mystics, who perhaps are the most completely religious persons, in treating religion as a psychologic fact, and not as the religionist's theologic explanation of the religious psychologic data.

To illustrate, I remind you that a phonograph, a parrot, an imbecile, a lunatic, a healthy child, an antique metaphysician, and a modern clergyman, a mystical scientist or philosopher, can each be made to say: "I believe in Mithraism," or "I believe in the Apostles Creed." From merely hearing the words, abstracted from all possible subjective con-

text, you cannot know much about the religiosity of the source of that profession.

Can it be said that a phonograph, a parrot, a child, a lunatic, or a scientist are necessarily more of a social menace as soon as they come to recite some ancient religious creed for the first time? I think not. The power for social evil does not consist in the mere words of a theologic creed, no matter how ignorant or absurd. An ignorant creed is a social menace only as a component in the psychology of those persons in whom it is associated with an intense compulsion, which may be classified as in the borderland of morbidity.

In some persons the creed symbolizes a very acute state of the differential, psychologic essence of religiosity. For others who profess the same creed, the words symbolize a minimum of the religious temperament, even to the fading out point. Then it is a mere imitative social habit, quite void of dynamics. Some psychologists therefore believe that the problem of religion should be, and soon will be, considered as one that deals quite exclusively with the psychologic aspects of religiosity. Thus we may come to view our work over religion as a problem of psychologic maturing, or of mental hygiene, rather than as a problem of the truth or falsity of theological or moral dogmas.

This brings us at once to the question: From the psychologic viewpoint, what is the differential essence of religion? *

Of course, there are no definite or fixed lines, which give us precise distinctions between differences in human nature. It is all a matter of a little more or less of relative emphasis. Accordingly we must not expect any infallible definition which will furnish an exact, ascertainable and invariable boundary line, between the religious and non-religious temperament. This is especially true, if we are thinking only of the subjective aspects of the religious temperament, as distinguished from its objectivizations in creeds and ceremonies.

However, this can be said: The psychologist is coming to see with a growing clarity what the mystics have always claimed, namely that the core of all religion is the mystic's experience of the absolute, however differently labelled, or differently rationalized. Such differences in the rationalization of the mystic thrill are seen to be the product of differences in the experiential and cultural preparedness, which separate individuals bring to the mystical experience. For the special purposes of the psychologist, he may be tempted to draw an arbitrary line, and declare all those and only those to be truly religious who have experienced the mystic thrill, and have adopted a super-natural interpretation thereof. For the practical purposes of social study we know that there are many millions of persons who are commonly classed as being religious and who support the mystical leaders and religious institutions, but who have never achieved the mystic thrill, or else have not interpreted it as being of supernatural origin, nature or importance. Only such a supernatural interpretation differentiates some such experiences as being a matter of mystical religion.† In other words, among the adherents and supporters of institutionalized religion one finds all degrees of religiosity, from the most complete mystic through all degrees of approach thereto, as to psychologic need, and psychophysiologic preparedness, down to the fading out point, where there is a near approach to the complete absence of the essence of a religious temperament. The evolutionist must think in terms of such relative degrees of religiosity, and must find an evolutionary standard for distinguishing them.

One person, because of an emotional attachment to, or an affective identification with some theologian, may accept blindly all his theologic dogmas. Another person who is equally suggestible may, with an equal zeal and ignorance, accept and recite some contrary dogmas, perhaps formulated by scientists. Religious persons glorify the former performance as an advance toward holiness and righteousness. With equal extravagance they condemn the later performance as evil. Free thinkers and Rationalists of various brands very often reverse this approval and disapproval, although the underlying psychologic defects are quite the same in both cases. This illustration again suggests the need of some standard for classifying religionists, other than the formal words of their professions. The evolutionary psychologist will seek for the precise qualities and nature of each factor in the mental content of belief. Then he proceeds to make a classification, of any particular religious temperament thus revealed, by means of his concept of evolution in the maturing of our intellectual methods. According to whether or not the given religious institution or activity accelerates or retards the natural process of psychologic maturing, in the environment in which it is functioning, we may judge it to be progressive or regressive in its effects on psychologic evolution and mental hygiene.

So it comes that some psychologists are relatively little concerned with *what* people profess to believe, because it is thought more important to inquire about the antecedent psychologic *how* and *why* of their professions. This is a most important part of the mental content, because it controls the profession and conduct. According to this way of thinking, it is not religious dogmas that are dangerous. On the contrary, it is some of the varying *quality and intensity* of feeling, that constitutes *the dynamics behind some people's profession of dogmas,* which makes such persons undesirable neighbors. In other words it is the essentials of the antecedent and often *very* morbid religious temperament, and its immature intellectual methods, that are a social menace, not the particular words, dogmas or theories, by means of which the temperamental need is answered, explained or justified. It is mental morbidity and immature intellectual methods that are primarily dangerous. We should beware of morbid fears and compulsions, but not of the theology of the insane. I would almost ignore the professions of theologic and moral dogmas, and make the issue all but exclusively, one of mental hygiene.

When some sadist maniac kills his family, and justifies his conduct by reference to an "audible" command from God, or by a text from "Holy Writ," some people think it important to argue about the

*Differential Essence of Religion: Reprint from *The Truth Seeker*, 41:689-91; 706-7; 726-7. Oct. & Nov., 1914.

†See articles listed in: A Unique Heathen, to which is now added Theodore Schroeder on the erotogenesis of religion. A Bibliography.

divine source of the alleged "audible" voice; or to discredit the biblical text. In the case of gross psychologic ignorance, such persons will act as if they believed that the mere reading of the Bible text produced the insane act. If this potency for "evil" were inherent in the text, it must necessarily produce approximately the same result in all its readers. The psychologists find that the hallucinatory voice; and the *seeming* influence of the Bible text, are mere symptoms of prior mental derangement, and are co-ordinate effects, and not the *cause* of the murderous impulse. Therefore, it is quite useless to argue against the authority of the hallucinatory voice, or of the "sacred" text. The method then becomes one for prevention or cure, and not one of mere futile logic, or conflict of dogma. Consequently, the genetic psychologist almost ignores theologic controversy, in order to emphasize the issue of mental hygiene.

The genetic psychologist searches for the antecedent causes of the morbidity, in both the external and internal conditions, which actually determined the existence and the development of the homicidal mania. In cases of functional disorders of the nervous system, institutionalized religion may possibly have been a most potent factor. In other insanities it is certain to have had a lesser and a more remote influence. It was only the pre-existing blood-lust that made the biblical text a convenient pretext, or justification. Furthermore, in so far as we understand the importance of the genetic approach to psychology, we tend not to be deceived into thinking that any imaginary voice or any printed words *ever created* the murder impulse. At best or worst, it probably did little else than to fix the time when a new rationalization of the prior existing morbidity enters consciousness. If a new rationalization was effectively necessary it would have been created out of whatever material was available. Nothing important would have been different, if the Biblical text had been absent. The dynamics did not inhere in the words of the "voice," nor in the Bible text, but in the antecedent psychologic imperatives of the morbid "hearer" or reader. Accordingly the genetic psychologist specializes upon the organic and the antecedent and remote psychologic, experiential contribution to the morbid impulse and its religious explanation. Especially is he interested in the influence of institutionalized religion as a possible determining factor of such mental morbidity.

Even in the relatively normal religionist, the modern psychologists almost ignore theology, in order to study the sources of some people's need for it; and in order to study the genesis and determinants of the attached, and relatively extravagant feeling-values, which alone make some theologies appear either "dangerous," or important. This is but another way of saying that the modern psychologist is coming more and more to deal quite exclusively with the differential essence of religion, not with its symptomatic theologic manifestations. Cases of "dual personality," with their higher degrees of suggestibility, and those more healthy minded persons in whom religiosity is near the fading-out point, are the more easily influenced to change or abandon their theology, by suggestions or reasoning offered in a direct attack upon it. Just the average type of relatively healthy minded church-goers will seldom be thus influenced, or the influence will be a negligible factor so far as the mental content or affect-values are concerned. Merely to supply a new rationalization, for its subjectively determined morbid compulsion, and leave the morbid psychologic essence of religiosity unappraised and unimpaired, seems psychologically to be quite useless. It reminds me of the primitive man, who thinks he can kill his enemy by destroying some symbol of him; or the physician who would seek to cure diabetes by surgically removing such a symptom as the bags under the eyes. And yet on rare occasions, even an attack upon theology may have some social value, as when the morons blindly attach themselves emotionally to the promoters of freedom and scientific progress, and so prevent other equally ignorant morons from passing laws that restrict the opportunity of healthy-minded educators. Intelligent observers do not consider such adherents any the less morons because their emotions happen to be helpfully attached to persons who do something to promote progress.

Of course, there are many persons who have not yet discovered that the problem of the origin, value and meaning of religious experience, and the resultant explanatory theologies, or associated concepts, are quite exclusively problems of psychology. Such persons may remain content to throw bricks at Jehovah of the Jews, and may think that they can thereby destroy the creative emotional need for religious experience, or lessen its anti-social manifestations. Some psychologists assume to know better.

Practically all academic psychologists, and a very few alleged "psychoanalysts" use their scientific equipment, such as it is, to render service to religion, or to some of its rationalizations. If they are inadequately informed about the psychologic aspects of mental evolution, they may even speak of religion as a *sublimation* of the sexual impulse. These psychologists seldom bolster up any particular conventional theology. They make of religion a sort of undefined abstract ideal, and then may claim that pure religion has never been tried in human society, but would solve all our problems. I think the better informed psychoanalysts see that the whole tendency of the psycho-analytic movement is to discredit that dominating subjectivism, which appears to be an indispensable factor in the psychologic essence of all mysticism, which in turn is the differential essence of all true religiosity. Of course, it equally discredits the subjectivism and immature intellectual methods of many opponents of the church.

The intelligent Christian mystic has no more quarrel with any fairly established hypotheses of the material scientists, than does the most intelligent atheist. That is to say: the intelligent Christian mystic does not accept literally any parts of the Bible, which he finds in conflict with generally accredited scientific hypotheses. They see theology and other theories about religion, as being relatively unimportant and always in a process of evolution. They frankly talk about the evolution in the idea of God, and a progressive revelation of God through scientific research. Of course, the

"good book" has much in it that is unintelligible and contradictory for the average reader. Much of this matter the mystic interprets as symbolic of the mystic experience, and as an effort to express and rationalize that subjective experience in the figurative languages of objectives. He insists that the Bible cannot be adequately understood, unless the reading of it is done with "spiritual eyes," that is to say, with the mystic's predisposition and psychologic insight. Some psychoanalyst would say that it can be understood only in so far as any one reads it with an empathic insight and an empathic understanding.‡

My view is that until "rationalists" are able to read the Bible empathically (approximately as if from within the emotions and thoughts of its writers) and understand the modernized mystical religionists through such empathic reading, they are not very competent to discuss, much less to discredit the religious temperament, as such. Under these conditions they can only discuss religionists' varied rationalization in terms of theology; or they make more or less inefficient popularizers of those findings of the material scientists, which contradict religious dogmas. By such methods they may change an occasional half baked mystic's theory about his religion; or change his theologic rationalization of it, but they cannot by such methods alone weaken the subjective conflict of impulse which expresses itself in his religiosity. Neither can they cure his habitual emotional over-valuation of religion, or of anything else, nor minimize the like emotionalism in succeeding generations. In other words, by the old method of attacking theology, instead of religion, they will never change the religious psychologic imperatives of those who have a potent temperamental need for religion.

Even to discredit theologic dogma has at times a little social value, as when it induces even temporarily a symptomatic behavior that is socially less injurious. However, such an attack upon theology will not be mistaken as an attack upon the evils of the underlying psychologic essence of religion, by any one who has learned the difference between the subjective essentials of religion and its varied verbal formulation, as made by its more or less ignorant and morbid victims. Neither will these differences, between religion and its objective manifestations, be confused by any one who has an empathic insight into the psychologic imperatives and mechanisms, variously symbolized by means of religious literature; or who has a similar empathic insight into the Christian mystics, who read the Bible with a mystical, modernized, symbolic interpretation, instead of a literal or dictionary interpretation. Free thinkers, who do not understand, nor use this psychologic approach, are not engaged in the task of discrediting any essential of religion. They can deal only with the theologic symptoms of the religious temperament. The evil of religion is its underlying psychologic imperative, not its explanatory theologic dogmas.

The more or less organized and official opponents of Christianity have practically always been content with opposing Christian dogmas, not the religionist's immature intellectual methods. Perhaps that confusion of religion with theologies or with theories about religion has been a weakness, which in the past has been the common ignorance of all people. In the main, Rationalists have called it "progress" whenever an antique Christian dogma was supplanted by a more modern dogma, perhaps one that was tentatively formulated by some scientist. They were content with a changed formula and asked for no important change in the mental content or the intellectual method of the "convert." Unconscious of the distinction between the mental content and its ceremonial or verbal symbolization, they never inquired whether there had been any real enlargement of the understanding of nature's *processes* or any real maturing of the habitual intellectual *methods*, as an evolutionary psychologist might understand the "maturing of the intellectual methods." It is *as if* they unconsciously took all this for granted. That has been due to the psychologic ignorance of all of us, including official and organized free thinkers, as well as their opponents. Our Rationalist friends seem still compelled to act *as if* unconsciously imitating the techniques of Voltaire, Paine, Bradlaugh, Foote, Ingersoll, Draper, White & Co.

Since the day of these giants, genetic and evolutionary psychology have been born into the family of sciences. Some of us are consequently coming to see all social problems with different telescopes and microscopes than those which were available, even to Ingersoll. This new vision has not yet been allowed to have its natural influence with the organized and official spokesmen of Rationalists. As seen from this newer psychological approach, there comes a fundamental change in our conception of the differential essence of religion, and of the social problems centered therein. Quite unavoidably this must, sooner or later, bring with it some equally fundamental change in the technique for combatting whatever evils institutionalized religion may be responsible for. What then are some of the changes initiated by the use of the psychologic approach to the problems of religion?

First of all we have learned to distinguish between the words of creeds, and the varied factors of the mental content which the same creedal words symbolize for different professors.§ This is only a new way of seeing, and of stating with greater psychologic precision, what all mystics (the only thorough religionists) have long emphasized as the difference between religion and theology. Some psychologists concern themselves quite exclusively with the varied mental content of religiosity. Amid its variety of detail they seek the religious elements of unification and make a new valuation of these. That is only another way of saying that he gives but secondary consideration to the formulations of supernatural theories about religion, or any other rationalization of the psychologic imperative of the religious need. These dogmatics or rationalizations are mere equivocal symptomatic indications of what the accompany-

‡For a definition of these terms see my: Psychoanalytic method of observation. International Jour. of Psychoanalysis. Vol. 6, part 2; 155-170, 1925.

§See my articles in Truth Seeker, July 5, 1924 and especially May 9, 1925. These are being elaborated under the title: Creeds, Mental Content and Heresy.

The Field

"The world is my country, to do good is my Religion."

WILL THEY WAKE UP?

[An appeal to the Churches of Chicago Published in the *Chicago Church Federation Bulletin.* Dr. Matthews Is President of the Federation, Which Includes in Its Membership Seventeen Denominations and Eight Hundred Churches.]

Chicago needs a moral revolution. As a city we are laughed at throughout the country. Within the last few weeks I have been in a number of cities and almost the only things about which I am questioned are gunmen, massacres, Mayor Thompson, political debauchery, and whether it is safe to do business in Chicago—indeed, whether it is safe to walk the streets! It is bad enough to be told that business is avoiding the city, but it is vastly worse to feel that a decent reputation is also leaving us.

The churches cannot stand idle in the midst of a city's shame. We know perfectly well where the trouble lies and, as Christian citizens, we ought to see that the source of the trouble is removed.

We know that if the churches are to be of any significance in the life of Chicago they face a desperate situation. Badness is too lucrative in the city of Chicago for rightness to appeal to any one except persons of downright moral seriousness.

We are planning a World's Fair in 1933. What sort of outlook is there for its success, so long as the present reputation holds? At the time of one great exposition the Federal Council of the Churches of Christ in America was able to help a city abolish a red-light district under threat that if it was not done the city would be blacklisted as an unsafe place for visitors.

Must the Christian forces of Chicago wait for outside forces to stir them into action?

Christian religion cannot accomplish much apart from Christian people. Christian people will accomplish little unless led by intelligent and devoted pastors.

There are times when pastors, churches, and Christians may need to discuss theological questions in the interest of intellectual satisfaction. There are other times when the Christian church needs to emulate the Christ who did not come to send peace to the world, but a sword.

And that hour has struck for the forces of religion, morality, and ordinary decency in the city of Chicago.

—*Shailer Matthews, President.*

INTERDENOMINATIONAL MEETINGS, NEW YORK CITY

Sunday afternoons and evenings in April, with addresses on Aspects of the Problem of World-Peace.

4 p. m., April 7.—St. Bartholomew's Church, Park Avenue at 51st Street. Subject: "The Universal Religious Peace Conference." Speakers: Drs. William P. Merrill, Nathan Krass and Alfred W. Martin. Dr. Robert Norwood will preside.

8 p. m., April 14.—Temple Emanu-El, Fifth Avenue at 65th Street. (Community-House, 1 East 65th Street). Subject: "The Church and Peace." Speakers: Drs. Robert Norwood, Frederick Lynch and J. L. Elliott. Dr. Nathan Krass will preside.

4 p. m., April 21.—The Brick Presbyterian Church, Fifth Avenue at 37th Street. Subject: "After the Kellogg Pact Then What?" Speakers: Drs. Krass, Samuel Shoemaker and Alfred W. Martin. Dr. William P. Merrill will preside.

8 p. m., April 28.—The Society for Ethical Culture, Central Park West at 64th Street. Subject: "America Among the Nations." Speakers: Drs. Merrill, Karl Reiland and Krass. Alfred W. Martin will preside.

INTERNATIONAL FELLOWSHIP OF RECONCILIATION

Activities of the Fellowship

INTERNATIONAL COUNCIL, 1929

THE International Council of the Movement met from January 3 to 10 in our new home in Vienna. There were present the following representatives from the different countries: Natanael Beskow (*Sweden*), Percy W. Bartlett and Lilian Stevenson (*Great Britain*), Siegmund-Schultze and Nikolaus Ehlen (*Germany*), Elisabeth Monastier (*Switzerland*), E. Schieche (*Czecho-Slovakia*), Henri Roser (*France*), also Roger H. Soltau as Chairman of the Executive Committee, and Emile Fabre.

The Council devoted a good deal of its time to the discussion of the social message and duties of the Movement, and laid down the following main lines of activity for the year 1929:

General Conference, to be held in France, probably at Lyons, from August 2 to 9, having as its subject: "Christ and Class War," with the following five subordinate themes:—

1. *The Class War:* Its rise, development, character. The present situation.
2. *The Worker:* His psychological and spiritual significance.
3. *Class War and the Christian Conscience:* Negative and positive elements.
4. *Attempted Economic Solutions:* Property, land, wages, production.
5. *The Decisive Power:* The spiritual and Christian solution.

Missions and Conferences.

Work in Eastern Europe is to be taken up with special intensity this year. In the spring Kaspar Mayr and Emile Fabre are undertaking a lecture tour, and a special Conference for delegates from the

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ing mental content may be, and this latter is the important thing to be studied.

The genetic psychologist is much concerned with discovering the personal, experiential background which determines the precise character of the religionist's mental content and its compulsions. The evolutionary psychologist will supplement this with a comparative study of the quality of the impulses that are involved in any given religious experience, and the mental mechanisms by means of which these impulses make themselves effective in thought and action. These impulses and mental mechanisms, he will then classify according to a concept of evolution in the purer psychologic (subjective) aspect of our intellectual methods. Space limits will not permit me to now be more explanatory. By means of such an approach and its method, the psychologist makes his evolutionary classification of the individual religionist, as one that is functioning either on a prenatal,¶ infantile, childish, adolescent and pubescent, or mature level of intellectual methods. At each of these stages the historic creeds may be professed, but the related mental content will probably be changed. From this viewpoint, institutionalized religion will be rated according to whether its influence is such as tends to accelerate, or to retard, the natural process of maturing our intellectual methods. This again is relative. A given religious institution may be an aid to this kind of progress in one community, and a regressive influence in a different environment. In such manner, the whole problem of religion becomes for some psychologists, a problem of mental hygiene.

It is from this point of view, and upon many other such similar considerations, that I invite cooperation, in combatting religion rather than theology. Also I invite attention to the claim that the genetic and evolutionary psychologists have the only key for unlocking the mysteries of the psychologic aspect of religiosity.

THEODORE SCHROEDER.

¶See: Prenatal psychisms and mystical Pantheism, Intern. Jour. of Psychoanalysis (Lond.) vol. 3 (No. 4): 445-66; Dec. 1922; abstracted in Psycho-analytic Rev. 10: 337-46.

Balkan countries will be held in the autumn.

Efforts towards *Polish-German understanding* are to be made through the support of the Catholic Polish-German Conference in Berlin at Easter, 1929, and co-operation in the preparation for Marc Sangnier's International Democratic Congress in Warsaw this year. It was proposed to organize a "Peace Train" to run from Paris to Warsaw.

The Swedish group is asked to continue the work of the Movement in the *Baltic countries* by means of a lecture tour in Latvia, in order to prepare for a possible Baltic Conference in Riga in 1930.

Literature.—The Council decided to publish in English, French and German, a pamphlet by Lilian Stevenson on the rise, history and activity of our Movement from 1919 to 1929.

Preparation for the Conference on Social Problems, August 2-9, 1929.

A number of friends of the Movement are preparing for the Social Conference in France by a special series of studies and readings in common. The outline of these studies in circular letters issued every two months will be sent to all those who desire to take part in this common preparation. The first circular letter was sent out in December and is still to be obtained from the Central Office of the Movement in Vienna (*International Fellowship of Reconciliation, Doblergasse* 2-26, *Vienna VII*). The subscription for these circular letters, covering costs of production, is one shilling for the year.

BOOKS RECEIVED

Bobbs-Merrill Company, Indianapolis, Ind.
Queen Cleopatra. — By Talbot Mundy.

The Dial Press—Lincoln MacVeagh, New York.
John Wesley.—By Arnold Lunn.

Doubleday, Doran & Company, Garden City, N. Y.
Law or War.—By Lucia Ames Mead.

Henry George Foundation of America, Pittsburgh, Pa.
Spiritual Economics. A plea for Christianity in Action.—By John Emery MacLean.

Harper & Brothers, New York.
Religion the Dynamic of Education. Edited by Walter M. Howlett.

MacMillan & Company, New York.
The Gospel of the Living Jesus.—By T. H. Davies.
The Pilgrimage of Buddhism.—By James B. Pratt.
The Origins of the World War. 2 vols.—By Sidney Bradshaw Fay.
Victim and Victor.—By John Rathbone Oliver.
Methods of Private Religious Living.—By Henry Nelson Wieman.
Tongues of Fire.—Compiled by Grace H. Trumbull.
The Origins of Synagogue and Church.—By the late Dr. Kaufman Kohler.
Frankness in Religion.—By Robert J. Hutcheon.
A History of Christian Missions in China.—By K. S. Latourette.
Moral Adventure.—By Burnett Hillman Streeter.
Morality in the Making.—By Roy E. Whitney.
Our Economic Morality.—By Harry F. Ward.
Storing Up Triple Reserves.—By Roger W. Babson.
Memoirs of a Gothic American.—By Anne Kavanaugh-Priest.
The Soul Comes Back.—By Joseph H. Coffin.

New Church Press, New York.
Emanuel Swedenborg, Prophet of the Higher Evolution.—By John R. Swanton.

The Theosophical Press, Wheaton, Ill.
Murugan, the Tiller.—By K. S. Venkataramani.
The Next Rung.—By K. S. Venketaramani.

The Viking Press, New York.
The Letters of Sacco and Vanzetti. —Edited by Marion Denman Frankfurter and Gardner Jackson.
The case of Sargeant Grischa.—By Arnold Zweig.

Willett, Clark & Colby, Chicago.
The Scandal of Christianity.—By Peter Ainslie.

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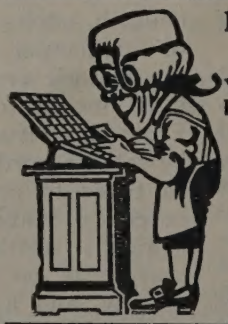

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